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DEMOCRACY: A STUDY OF GOVERNMENT. By James H. Hyslop, Ph.D., Professor of Logic and Ethics in Columbia University. New York: Charles Scribner's Sons. 1899. Pp. xiii., 300.

The object of Professor Hyslop's book is to explain why the experience of democracy has been, as he assumes, so unfortunate, and to discuss a remedy. He begins by associating himself with the conclusions to which Professor Lecky has come regarding European democracy; but his outlook and his suggested safeguards are so American that the book is simply a study in the working of the American Constitution. In making his case against democracy, Professor Hyslop fails to show that impartiality of judgment which is necessary if he is to win the confidence of serious political students. Such descriptions of democratic vices as that given in pp. 20 *et passim* are but impatient and unbalanced conclusions which, falling into the hands of the superior person make him more superior still, or into those of the discontented agitator make him more convinced than ever that democratic salvation is to be found only in a bitterly fought out, narrow, class struggle. Or, take this as an example of the maturity of thought which Professor Hyslop has put into his work: "Monarchy may give stability, but it pays too little respect to liberty and justice. Democracy, if it has the sense of justice, has no stability and no capacity for governing." To any one accustomed to weigh the value of words, these sentences stand for nothing except the evidence of an unenviable proneness to write meaningless phrases for effect. Nor do we think Professor Hyslop happier when he ceases to be a critic and becomes a constructive statesman. The gravamen of his charge against American democracy is, that as a machine it has broken down. "The machinery of government is too simple for the problem which it is asked to solve" (p. 37). And then a necessary modification is made. "It is not a question of the number, but of the kind of rulers" (p. 39). Thus the riddle in government which "Democracy" proposes to unravel is that of the relation between political machinery and political quality. Professor Hyslop solves it by an elaborate reconstruction of the American democratic machinery. It is unnecessary to discuss here whether the proposed reforms are workable or not, because we take two objections to Professor Hyslop's method which we believe to be fatal to it. In the first place, no reform of machinery will secure political quality. Professor Hyslop hopes that it will, mainly

because he takes for granted that the vices of democracy are confined to the poorer classes, because the influence of the money power in politics presents no problem to him. In the second place, in European countries whence the cry comes, which Professor Hyslop echoes in his book, that democracy is a failure, the cause is not the machine system of America. Upon one matter Professor Hyslop is right. Neither the Western nor the Eastern democracies and semi-democracies will tolerate feudal government again, and that being so the only way to improve public life is to raise the character of the citizen and elevate the conception of citizenship.

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THE HISTORY OF ENGLISH DEMOCRATIC IDEAS IN THE SEVENTEENTH CENTURY. By G. P. Gooch, M.A. Cambridge: University Press, 1898.

This book bears witness to remarkable width of reading and to unusual insight. It is a most skilful and, on the whole, complete sketch of democratic ideas, as developed not only in England, but in Scotland and the American colonies during the seventeenth century. By way of introduction, the author also gives some account of the movement of political thought on the continent, particularly in France and Spain, in the preceding century. Nor does he confine himself to the theorists; he traces also the growth of popular opinion, whether in the minds of the leading men of action or in the creeds of various sects, on the subject of the state, its powers, and their limitations. In dealing with this intricate mass of material, Mr. Gooch shows a most enviable power of seizing the essentials and of rejecting all that is of secondary importance. Hence he has been able to compress the results of what can only be called immense study into the space of little more than three hundred and fifty pages. In one or two instances it may be thought that he has failed to grasp the full significance of the views that he expounds; his account of Milton's theories, for example, hardly seems to display his usual insight, perhaps because he neglects to bring the conception of man's moral and spiritual nature expressed in the "*Areopagitica*" into connection with the theories of the professedly political treatises. In one instance, again, he has made what he would probably himself admit to be an unfortunate omission: he says nothing of "*Leviathan*" or "*De Cive*." Yet these works, though no one would dream of calling